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# The Case of the KINGDOM STATED,

## According to the Proper Interests of the severall Parties INGAGED.

I. *Touching the* Interest *of the* KING *and his* Party.
II. *The* Interest *of the* Presbyterian Party.
III. *The* Interest *of the* Independent Party.
IV. *The* Interest *of the Citie of* LONDON.

A peece of rare Observation and Contexture; wherin all men are equally Concerned.

Written a Moneth since, but could not be Published till now.

*Dulce, & decorum est pro Patriâ.*

A 37

*London*, Printed *Anno Dom.* 1647.

AC911.1647.N42

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## To the KING.

SIR,

AFter so many stormes *I know you would willingly attain the wished* Haven, *but then you must* imbarque *a new, and not in the old* Ship-wrack't designe. *And since it is no* Flattery *to wish you well, for your own sake, and many others, pray take this* Pamphlet *to* steere *your course by, and account him as good a friend to your selfe and the* Kingdome, *as any you have bin acquainted with these seven yeares, who first delivers it into your hands: For, I am confident, were you abroad among your old* Councell, *you should not reap so much of the truth of your* Interest, *as you may in these poor* sheetes, *which are but the* Gleanings *of observation.*

## To the PRESBYTERS.

Sweet SIRS: *Let not your* Jealousie *accuse this* Paper *of a* Plot *against the* State: *Truly I have added your* Interest *out of pitty to your condition, that since you cannot attain your* Jure divino, *you may (at least) open your eyes, and preserve your selves (if you please) in a handsome equipage,* Jure humano.

## To the INDEPENDENTS.

FRIENDS: *You who are Listed more immediatly under the* Prince of Peace, *ought not so to prosecute your* Interest, *as to begin a* War *upon it; but only to remaine on the* defensive *till your just* Liberty *be confirmed, and the* Prince's *due right restored, since* Conscience *must needs remaine quieter, where the power is invested in one* King, *than in an* Hydra *of Presbyters. Above all things you must not be* Anti-parliamentary, *but exercise wisdome with patience, and the countenance of that* Authority *cannot long be wanting:* A word to the wise.

## To the CITY.

SIRS: *My desire is, that you may flourish, which cannot be, unlesse you minde only your peculiar* Interest *of Trade.*

*If you resolve to live and die with Presbyterie, consider that you can ill* Band *against the other two* Parties, *since it cannot be unknown, that they are the* major *part of your selves.* A City divided against itselfe cannot stand.

*And now (Gentlemen) but one word more to all: I suppose none can take just offence, since I state the* Interests *of all indifferently, pointing out to each the way to advance and preserve their own* Party, *and I shall commend to them what the Duke of* Rohan *saith of the States of* Europe, *that according as they follow their propper* Interests, *they thrive or faile in* Successes, *so the* Parties *now on Foot in this* Kingdom, *must looke to stand or fall upon the same Ground.*

# The Case of the KINGDOME STATED, &c.

## *First, touching the Interest of the* KING *and his Partie.*

THE *King* (as the case lately stood with *him*) was a very *Prisoner*; and so being fallen from the height of *fortune*, must remit much of the height of his *designe*; and what hath been lost by *bandying*, he ought to *Salve* by a wary *Compliance*. That *this* he may effect in a short time is very probable, since what *Machiavell* sets downe as a sure *Principle* towards the purchase of *Empire* *is acted ready to his *hands*, by the mutuall expence of *Spleene* in his *opposites* against each other: so that all he hath to doe is to sit *still*, to *foment* and *blow* the Fire, and give the *humours* time to *toyle*, till being tyred in *extreames* there appeare a *necessity* of one *Third* to rest in, (which can be no other but himselfe;) and then his onely *Interest* will be, to *close* with that *Party* which gives most *hope* of *Indulgence* to his *Prerogative*, & greatest probability of *favor* to his *Friends*. That neither of these can be expected from the *Presbyterian*, is evident for many *Reasons:* And first touching the *Prerogative*, their *Government* in the nature of it *derogates* not onely from the *Civill* in *generall*, but carries with it a more speciall enmity against *Monarchie*; so that they which intend to *found* the one, must *raze* the *Fundamentals* of the other in any *Kingdome* whatsoever. *Politique* assertions of this kinde should be strengthned by Observations out of History: But the *tender* age of this *Upstart Hierarchy* and the *Little* entertainment it hath found in the *World*, yeelds us nothing of moment to observe, unlesse in our own *Island*. For if we looke abroad, we finde it but straggling up and downe in *France* and *Germany*, and in such *places* onely as acknowledge

* Divine & impera.

*little*

*little* or *none* at all of *Kingly* power; so that *Scotland* is the onely *visible* Kingome where this *Pest* is *Epidemicall*, and it was (first) *Scotch* Charity to *Baptize* it as *Christian*, into the name and priviledge of a *Nationall Forme*. This was done during the minority of King *James*, when the *Lords* and *Clergie* ruling all as they *listed*, at length *parted stakes* (though the *Clergie* then got, and still hold the better) that when He came to age, he found the Fable of *Ixion's Juno* moralized upon himselfe; for as he instead of a *Goddesse* imbraced a *Cloud*; so the *King*, when he thought to grasp his *Scepter*, laid hold on a *Manacle*, which kept his hands so fast, during his abode there, that he could never Act but when they pleased to let him, according to their own *Directory* of *Kirk* and State: And in processe of time this heat of *Presbytery* proved such an *Hectique* in the body *Politique* of *Scotland*, that the Substance of *Kingly power* was utterly consumed, and nothing left (as we see at this day) but the bare bones, the very *Skeleton* of a *Monarchie*; Witnesse the unlimited power of the *Convention of Estates*, and *Generall Assembly*, but especially of this latter, which (like to the Rod of *Aaron*) is in such a budding, thriving condition, that it hath devoured the Rod of *Moses*, as his did the Magicians of *Ægypt*, and proves a Scourge to the *Magistracie* and *People*. This is a sufficient *Instance* (being also the onely one in the World) to manifest the *Antipathie* betwixt a *Nationall Presbytery*, and the *civill* power of *Common weales* and *Kingdomes*, wherein whosoever desires further satisfaction, needs doe no more but take a strict survey of their owne Bookes of *Discipline*.

Secondly, touching the *Kings Friends* [which are of two Sorts, *viz.* the *Bishops* and their *Clergie*, the *Courtiers* with the *Gentry*,] they must expect lesse from the *Presbyter* than the King himselfe may: For, as They would leave the *King* nothing but a *name* without *Substance*, so they will allow the *Bishops* neither Name nor *Substance*, and inslave the *Gentry* in their own *Lordships* by a new way of *parochiall Tyrannie*: For, if so be they *conforme* not, then they must expect in a short time to see the meanest of their *Tenants* become their *Masters* in judicature, and so what *Solomon* cals a great *Vanitie*, will be a *Prime mystery* in this new *Government*.

Hence, then we may conclude, that the Kings *Intereſts* leads him to cloſe rather with the other party (called *Independent*) as the onely meanes to free *him* and his *friends*, from the former *Inconveniences*, and that for theſe following *Reaſons*.

Firſt, becauſe they are the onely friends to *Civil* government in the *World*, leaving it wholly in the hands of the *Magiſtrate*; pleading *exemption* in nothing but their *Church-way*: Wheras the *Presbyters* claim not onely a diſtinct power in *Church affaires* [as you may read in that *Branch* of the *Synods* late *confeſſion* which ſpeakes of *Church-cenſures*] but they borrow alſo ſo much from the *Magiſtrate*, as will inable them to *compell* mens Conſciences: And ſo under this cunning *Pretence*, that the *Magiſtrate* is bound to uſe or lend his power to ſupport their *arbitrary conſtitutions* [the Proofes whereof they Fith out of the *Judicials* of *Moſes*, and ſome places of the *Goſpell* miſapplyed in ſome of their *Articles*] lurkes the great *Myſtery of Iniquity*, whereby They gaine a power even over the *Magiſtrate* himſelfe, who in this caſe muſt uſe the *ſword* (for *conſcience* ſake) whereſoever they pleaſe to *Adviſe* or *Command* him: And ſo both *King* and *Parliament* muſt give way, and *compell* others to ſubmit, to whatſoever they ſhall ordain in their *Generall Aſſembly*, as *for the well-governing of the Church*.

Secondly; becauſe it is eaſie for the *King* to mingle *Intereſts* with the *Independents*, and oblige them with that which is denyed them by the *Presbyter*, viz. *Liberty of conſcience*: In which Particular he ought alſo to pretend great tenderneſſe, it being his *owne* caſe at preſent to ſuffer by many preſſing *Importunities*, to take the *Covenint*, and paſſe things of high Importance wherein he is not ſatisfied, the refuſall whereof upon *Scruple* of *Conſcience* is the only cauſe of his *non-acceſſe* to the Parliament.

Thirdly, becauſe the *Independent* Principles lead them to admitt rather of *Monarcy* than any other *Government*, as being that under which they preſume of greater *Inlargements*, than when *Many* rule; who are uſually moſt apt to gratifie a faction in the *Nationall Church* with accruments of worldly pomp and power, the better to ſupport their owne in the *State*.

Fourthly,

Fourthly, Here is a doore of Hope opened this way for the *Bishops* & their *Clergie*, with all that are for the *Leiturgie* and that Government, Wheras, if *Presbytrie* take place in a *Nationall mode*, then there will be *Forme* against their *Forme*, and *Policy* against their *Policie*, which when it shall be actually twisted with that of the *State*, can never be removed without length of time and extreme difficulty. Where observe by the way, how it was ever the *grand* mystery which *Satan* set on work in the hearts of those who glory in that usurped *Title* of *Clergie*; first to introduce a *plausible*, *politique*, *prudentiall* way of Government in the *Church*; as the only *pattern brought out of the Mount*; then to gain it a sure being and repute with men, thy were wont to take in some of the power of the *World* to countenance it, and force a Submission thereto by all, under the *old specious* pretext of *Decency*, *Conformity*, and *Order*; and lastly to make all fast, the Custome was to mingle *Intereſts* with the *State* or the *Prince* [ as the *Bishops* lately did with our *Kings*, and the *Presbyters* doe now with some *great Ones* and the *City* ] and so their *Fundamentalls* being once poys'd with the others, then whosoever shall presume to move the one, must shake the other, and presently incurre the *brand* of seditious disturbers of *States* and Kingdomes; Which hath been no meane artifice of the *Devill* [ in all times ] to uphold his Kingdom in the hearts of men, against the Kingdom of *Christ*. In this Particular the *Bishops* and *Presbyters* have been alike faulty; But if these have time to supplant the *Bishops* [ as they are in a fair way ] and over-act them at their owne *game*, They are left for ever without remedy. But

Fifthly, by an immediate *Close* with the *Independent*, and abandoning that curled Principle of *universall Compulsion*, as well in opinion as practise, since there a numerous sort of people in the *Kingdom*, that will not bee satisfied, without the old *externall* Forme of *Diocesan* and *Leiturgie*; it's cleare then, that *Independents* may help to Instate Them in that *Forme* againe, upon some visible assurance, that themselves shall bee left at *Liberty*, rather then be trodden down, by a *Mornivall* [ or two ] of *Tyrants* [ no lesse monstrous [ perhaps ] for *Iguorance*, than pride ] in every *parochiall Inquisition*. The

The laſt Reaſon is, becauſe the Kings *Vnion* with this party may ſo abate the fury of the *Presbiter*, that (whether *Peace* or *War* enſue) thoſe of the *Court*, *Councell*, *and Gentry* excepted from pardon, and the reſt that have not yet *Compounded*, cannot continue long at this diſtance, without ſome *probable* hope, That Humors altering, and by the mediation of ſome the reſt being brought to a more *moderate temper*, it may be no hard matter to reconcile *all* within the Limits of an *Act of Oblivion*.

*And ſo for theſe* Reaſons *I conceive, we may boldly affirme, That ſince the* King *hath no hope of remedy from his Friends here at home, or abroad, his true* Intereſt *at preſent is by ſome meanes or other, to cloſe with that Partie in this* Kingdome *which they call* Independent.

## The *Intereſt* of the *Presbyter and his Party.*

*Presbitrie* was no ſooner born at *Geneva*, but it was *nurſt* up here in *England* in the *Wiſhes* of many, as *Heir apparent* of *Epiſcopacie*, For it's uſuall ever in all wordly *Church-reformations* (as well as thoſe of the *Staue*) to finde ſome men, either out of *conſcience or envy*, diſaffected to the ſettled Government: Out of *Envy*, when they miſſe of that *Preferment* which they expected by a *change*; out of *conſcience*, when they ſee a greater glory of *Light* and *Purity* beyond it, and therefore will not live by it, but beſide it, or above it; The truth whereof *Experience* hath told us in all the degrees of *Reformation* in this *Kingdom*, from *Popery* to *Prelacie*, from the *Biſhop* to the *Presbyter*: And I ſhall willingly allow the *Presbyters* (who reckon themſelves for the *old Puritans* of *England*) ſo much charity, as to think their *diſ-affection* proceeded meerely from a Conſcience *well-informed*, becauſe I obſerve now an *Impreſſa* of divine glory and excellency in many of their *Practiſes*; But yet I would have them to know, that They are not yet come to Mount *Zion*, till they be able to prove the *Chaire* of a generall *Aſſembly* the very *Throne* of *Chriſt*: And except they ſhew all the lineaments of their Government derived *naturally* from *Scripture*, it will fright mens *Conſciences* and make Them diſclaime it for a monſter: For, the *Diſcipline* now

now contended for is (as was the Bishops) but externall, *prudeniall*, matter of Form and Policie, and it is look't upon as so much the more *intolerable*, if rigidly prest, by how much it opens a farr *wider* gap for *Tyranny*; Because if the *Bishops* made us grone under 24. *Dioceses*, and but one *High-Commission*, what will become of us under almost 10000 *Presbyteries*, beside the *Torments* of *Classes*, *Provinciall Juntoe's Synods*, and *Assemblies*? Were they able to prove one of them *Scripturall*, it were a litle honester *baneying* against men of *different* Judgement, but since the continuation of that *Ridiculous Plea* for a *Ius Divinum* with *compulsive* power, can gain nothing but *hatred* frō both the other *Parties*, & must of necessity by *dis-obliging* their *Friends* increat the number their Enemies, & in time *exasperate* both so farr, that nothing will satisfie but an abolition of the *new Form* as *immoderate*, and a re-establishing the *old*, upon more assurance of *liberty*: Therefore the only *Interest* of the *Presbyters* is to allow the *Independents* their liberty of *Church-way*, to esteem them as *Brethren*, and not to make difference in *circumstantialls*, a ground for *persecution*. And this I shall further illustrate by Reason.

First, its as much *madness* to prosecute men, because they are not like us in *opinion*, as it were to quarrell with them when they resemble us not, in outward complexion. For, since wee lost perfection in *Adam*, what ever *knowledg* wee attaine to now, is either *morall*, by the improving of naturall indowments; or else *Divine*, which is an Influence *Heaven* upon the *Soul*, For the former, we are beholden mediatly to the bounty of *Nature* and our own *Industrry* for the latter, immediatly to God. Therefore where we see any *worker* in Judgement than our *Selves*, we ought to look upon them as *deplorable*, rather then *damnable*. Vain man! What made the difference betwixt Thee and thy *weak* Brother? did not *Free-grace*? For, *What hast thou that thou didst not receive? and God may reveale it to him also in due Time.*

Secondly, the designe of *Conformity* or *Uniformity* in the *Church*, hath been, and is the grand *Cheat* whereby the *Devill* makes men run a madding, though it ever pretend a plausible *end* of Cementing the *State* against *Division*, yet pull off its *Visard*, and you shall find it to be both the *Mother* and *Nurse* of all *Division* (as it ever was) through out all *Europe* in matters of Religion: The witchcrafts of this Jezebell

*bil* [it is] that trouble our *Israell*. For it is against common sence any reason to expect, that ever men will be one in opinion (the Heathen said, *Quot Capita, tot Sensus,*) so that those which endeavour it seeme to mee, as if they ment to imprison *Æolus* and all his * *Sons* in a Bagg (as tis said of the *Laplanders*) since *Opinion* blowes from every point of the *Compass*: And as a confinement of the *Wind* torments *Nature* with an Earth-quak, so to rob the *Soul* of its Freedom (which is farr more agile and diffusive) must needs cause a *Colik*, with inflamation) in the bowels of a *Kingdome*. And therefore till *Vniformity-mongers* be pointed at as the only Enemies of a *State*: and this wicked perswasion be wrought out of the hearts of men, that they ought to make all men walk in that way *per-force* with their *Priests* cry up for the right: till men be lesse in the Letter that they may be *one* in the *Spirit* (which none but the *Spirituall* can apprehend,) and untill they leave crying, *Fire from Heaven* against *Brethren in the Faith*, we shall alwayes have the Kingdome in a *Flame* and [perhaps] *themselves* may be the first in *Ashes*.

* The 32: *Winds*:

Thirdly, men under *oppression* (though sometime wise enough) become *mad*, and usually trample down all *Relations* to make way for a *deliverer*, that gives hope of the least remedy, and as the condition of *Being* alters, so all men do varie their *Interests* and Principles.

Fourthly, if a *rigid* course should be prosecuted, and so a *Breach* be made betwixt those who (for the major part) are *one* by *Solemne Covenant*, the *Independent* having that invincible Plea of *Se defendendo* on his side, the whole *Scandall* will retort upon the *Presbyter*: and if it be objected that the *Independent* occasions the *Breach*, by opposing the Letter of the Covenant for an *uniforme* Reformation, I answer, that the Covenant in its *extent* hath this *ultimate* Limitation, viz. *according to the Word of God*: No other wise; The whole resolves into that, as being all in all. And then, if both Parties be reduced to that *Rule*, Let God and good men judge (for the *World* cannot) whose will be the *Breach*.

Lastly a *moderate Condescention* in the *Presbyter* will by keeping the other from *extremes* stop all *new designes*, and when there is more of the Spirit of *Love* in their proceedings, they will draw less of *Enmity*. It will for ever confirme a *Brotherly* Vnion, which must prevent the forenamed *Insinuations* of the *Royall* and *Episcopall*

*Party*

*Party*, and prove a *Bulwark* within, and a * *Wall of Braſs* about the *Nation*.

* *Hic murus abeneus eſto:*

From whence I once againe inferr, the ſole *Intereſt* of the *Presbyters* is, to counter-work the *King* in his *Intereſt*, as their *grand* oppoſite, by compl, ing with the *Independent*, and it ought to be their wiſdome to look upon all men, and Counſells in their owne *Party* (whether of the *Purple* or *Sable* robe) that *Thunder* in the behalfe of a *rigid* Presbytery, as very *Malignants*, lurking among them under pretence of *Reformation*, to draw in the leſs wiſe and more worldly fiery *Zelots*, to Act for that party under a *diſguiſe* which They pretend moſt to hate, and by fulminating againſt our *faſt friends* as *Heretiques* and *Schiſmatiques*, &c. to ſhipwrack us in the Haven, and *Caſſe* all the ſucceſſes of this Parliament by *Diviſion*.

The *Intereſt* of the *Independent Party*.

AS *Presbyterie* is the *Rivall* of *Epiſcopacie*, to *Independencie* being of an higher *Straine*, than to admit of humane *prudence* in *Church-Government*, her Principles ſtand indifferrent towards either of them, as may ſerve moſt for her *owne* advantage. Both the other take in ſome of the *wiſdome*, and much of the *power* of the world, and ſo ſhare with the *Kingdomes* of the world, to make up a *Church*, whereby they draw the *World* after Them, becauſe the way is ſo ſuitable to *worldly Reaſon*; thus *Carnall* men will ever be for a *Carnall* Church: But *Independents* affirme the *Church* ought to be a *ſpirituall* building, framed of ſuch *lively ſtones* as are not of the *World*, nor of the wiſdome of the *World*, but founded only upon the wiſdome of *God* revealed in the word by his *Spirit*, which They eſteeme ſufficient to conſtitute and maintaine a *Church*, without any aſſiſtance from the Kingdomes of the World, whoſe power They leave *entire* unto Themſelves.

The Summ is this: both *Biſhops* and *Presbyters* by their Church-policy, ſtand *Competitors* with the *Magiſtrate*, and *Independents* leave all to him, ſave only the *Kingdome of Chriſt*, which (if you will take his owne word) is not of *this world*, and ſo can be no trouble to it, unleſs *His* be firſt troubled by it.

By this deſcription then it appeares, that the Government contended for by the other two is but *meere* Policie; and ſince their *Politiques*

*litiques* render Them utterly irreconcileable, *Independencie* ( which owns no Policie ) becomes the *ballancing* power betwixt them : And as it behoves either of the two, to strive to weigh down the other, by a timely Close with *It*, So the only *Interest* of *Independencie* is to imbrace that party where an *union* procures most *Indulgence* and little or no *Scandall* : Which I conceive may be expected rather from the *Royall-Episcopall* Party, than the other, upon these following *Grounds*.

First, Though Principles of *Faith* should sway the *Presbyters*, to *brotherly amity* with the *Independent*, yet by their driving so furiously upon termes of discipline and through their eagernes upon *uniformity in the Letter*, slighting that glorious *unity in the Spirit* (which is the very life of Christian profession) they give little hope of favour, but rather expectation of a *fiery Tryall*, seeing they begin to *heat the Furnace* already.

Secondly, though *Bishops* stand at a great distance ; Yet ( setting aside that grosse mixture of *Ceremonies* ) their discipline were fare more tolerable, notwithstanding they had power to exercise it to the utmost with compulsion, because Tyranny cannot be so great in the hands of *Few*, as *many*; So that if hereafter ( in case *Presbyterie* be setled ) our former plagues be not a thousand times trebled upon us, we must acknowledge our present freedome, only to the *courtesie* and goodnes of our *Task-masters* : But if *corrupt times* come on [ as who can assure us they will not, since the old *mystery of iniquity* is now in the world under a new *Forme* ? ] What then will become of our posterity, when the yoke shall be faltned to our neckes by an *act of Parliament*?

Thirdly, though the *Episcopall* are enimies to both *Presbiters* and *Independants*, yet considering these have been extreme civill in using their victories, and may now most oblige them in their *lowest* condition : and it being possible that both their interest may stand together ( with *discretion* ) entire, then if Bishops quit exorbitant *compulsive* power, and the King give assurance against it for *liberty of Conscience*, the enmity betweixt him and the *Independent* may bee soone extinguished.

Fourthly, there can be no scandall to the *Independent*, by such an

*union*

*union of intereſts*, ſince the Woe following ſcaudall belongs to them alway, by whome the grounds or Scandall are neceſſitated. And therefore that the *Scandall* may clearely report upon *Presbiter* ( as I proved before: it muſt ) the *Independent* ought not to admitt of a *Breach* till the *red Dragon* begin to play *Rex*, till the *Whore* prepares to *dye her Scarlet anew*, *and the pale Horſe of impriſonment and exile* threaten a Range about the Streets.

Laſtly, though this diſcovery of *Intereſt* may ſeem to portend ruiue to the *Parliament*, yet it is far otherwiſe: For *Independents* ought not to looke upon it ſo, as to neglect them in whoſe *priuiledges* and ſafety all *Liberty* is involved: But with all tendernes to have regard unto them as the only *Rampire* againſt all kinds of *Tyrannie*, ſince all proceedings thence againſt them as *Hereticks* and *Schiſmaticks* &c. are actuated only by ſome particular men, whoſe deſignes being laid *in the dark*, Time alone muſt diſcover: But that which will Crown *Independent* Intereſt [and which is indeed true *Parliamentary* Intereſt; though *Presbyterian* drave another way] is, to reconcile the King upon ſuch *honourable*, Termes, that as he and they are in *all reaſon* obliged to down with the *Dagon* of a rigid *Presbyterie*, ſo the ingagement may be managed with ſuch *Caution* for the ſafety of the *Parliament*, and aſſurance of *Liberty* in time to come, as may remove all *Iealouſies* and lay a ſure foundation for a *laſting Peace*.

## The *Intereſt* of the City of *London*

THis City beares the name of the *Metropolis* of *England*, the *Royall Chamber*, the grand, *Emporium*, the *univerſall Exchange* for Traffick, ſo that her ſole *Intereſt* is a *free Trade*, whereby having acquired large *Demeſnes* in all Parts, ſhe maintaines a conſiderable influence upon the whole, which makes her ſtand on *tip-toe*, looking down with diſdain upon all, as unable or unworthy to ſtand in competition with her *ſingle* Selfe. This conceit hath been much heightned by thoſe large *Contributions* thence, which have been the very *Sinnes* of the *Warre* againſt the *Royall Party*; ſo that it's to be feared the Huge *Animall* having found its own ſtrength, may proue *Rampant*, and contemn the *Bridle*, unleſs a little corected by *Reaſon*.

Therefore *I* think meet to lay down theſe enſuing *conſiderations*.

First, that what they have hitherto done, must not be look't upon as done by their owne strength and Riches, but only as these received an Authority of *Parliament* to give life unto the *Action*, without which (as then, so) all designes [now, or hereafter] must prove *abhortive*.

Secondly, though the *Citizens* pretend *Religion* to be the only necessary *Appendix* to their *Trade*, by clasping both together with a *rigid Presbytery*, and suppose this the more pleasing safe way, because they are made beleeve it is *Divine*, yet if they please to look more narrowly upon the *Scriptures* and the proceedings of their *Priests*, they may learne the *Scope* of their *State-Divinity* is only to drive a *Trade* in the *Ministry* upon them and their *Estates*; which the *City* shall soone find, when the *Presbyterian Charter* is once confirmed *by Act of Parliament*.

Thirdly if only *even reckonings make long friends*, then it's like this hot love to a *Presbyterie* may end in a *Divorce* before the three yeares end, especially when the *Accompts* shall be cast up betwixt *Clergy* and *Laity*, that worm-eaten Reverend *Cheat* of *distinction* betwixt Brethren. It's true indeed, some of them shall be admitted to a partnership in the *Tyranny*, and this is the very *Decoy* to allure them on, but usually the *preaching* Presbyter swayes All, and he is a very silly one indeed that knowes not how to do it, since they either stand or fall according to his Report of their good *Complyance*, in the opinion of the Generall *Assembly* [that *Holy* of *Holies*, where the *Lay-Vulgars* must not enter;] which *neat* contrivance of invisible *Clock-work*, will be sure to have a *wheele* going in all affaires of the *Kingdome*.

But Fourthly, Suppose that the *Lay-Elders* themselves should have fair Play from the *Priests*, yet what Comfort will that be to the rest of the *Parish*, who must be in little better condition then *gally-slaves*, when the *Eldership* shall have an *Oare* in every *Boat*? And this appeares by the power given them to suspend persons from, and admit to the *Supper*, as they shall see cause according to an *Ordinance* in that behalfe: In which *Ordinance* there being no less than 80. sins enumerated (and an addition of many more indeavoured) any one of which upon *Conviction*, may include a man Guilty, if they please to pronounce

pronounce him: then it is cleare also, that since a man can hardly do any thing that comes not within the compas of those *Sins*, all men must be irrefragably subject to their pleasure in all their dealings, or else be delivered up to the *Devill* [forsooth] by *Excommunication*. Where then will *freedome* be in a *corrupt* Presbyterie when the Citizens shal not dare to dispose of their owne *Estates*, nor weare *Clothes* as they please, nor manage their *Trades* to fructifie *per cent.* nor use an hundred other *fine feats*, without a friend or *feeling* in the *Eldership*? What will become of our *Lawyers* too, when it is an easie matter to make the same *Ordinance*, a *Shoing-horne* to draw on all *cases*, depending betwixt man and man, into their owne *Consistories*?

Fifthly, they may do well to consider, that if they shall drive any other *Interest* than *Trade*, as their owne peculiar, which may intrench upon the *union of Interests* before mentioned, or hinder them from uniting by under-propping the other *Party*, it's cleare then, that their power and greatnes will be *suspected*, and become odious to *Prince* and *People*: For, their *High Termes* already with the Parliament, and the establishing of a *Militia* in their owne hands, *distinct* from the rest of the Kingdome, makes *wisemen* whisper, as if they meant to found a new *Religious Democracie*, by resolving the *Co-ordinations* of power in the Lord *Major*, *Aldermen*, and *Common* councell into a *popular Senate*.

Sixthly, I would have them consider that the *Jealousies* of *States and Princes* are great, and cannot brook any *Rivall*, nor will they judge themselves safe, as long as any one *Corporation* of *Subjects* make a shew of *Competition* in wealth and *power*. Nor can it be safe for *Subjects* to discover them too far in this way, least they teach *Princes* to secure and inrich themselves by seizing upon * *Theirs*. What made the *Abbies* and *Monasteries* so lookt on, but only their great *Wealth*.

And what was the main *Plea* to ruine them (As *Princes* (if possible) will have some coulour of *Law to* set-off Actions of this nature) but their holding vast possessions in their hands which could not passe from man to man and so lay *dead* to the prejudice of the the *Common-Wealth*? I wish the *City* to ponder, whether there be not the same

* *Facile est Baculum invenire, ut cædas canem.*

same *Reason* farr more pressing, against the unmeasurable *Revenues* of their *Halls* and severall *Companies*, those unsatiable *Gulphs* which *swallow* up so great a part of the *Kingdom*: And whether their high *Raunting* may not bring on the same *Fate* hereafter, on the same ground upon the first *tempting* Opportunite.

Lastly, since then their *Presbitery* is only of the *World*, they may doe well to consider how it is like to thrive in the World, since so few even amongst *themselves* are willing to entertaine it, and the *Counties* abroad are some of them so *wise*, others so *cross-grain'd* to all *Novelty*: that the generall *detest* it: And therefore it shall appeare that the *Citizens* are the men which resolve to bandy against both *King* and *Independent* [whose *Interest* tend to a speedy honourable *Peace* and just Liberty] for the setling of that *government* in the *Church*, which neither wee, nor our *Children* shall be able to beare, it's most certaine, that the *Odium* of a SECOND WARR will reflect upon them, and the whole burden of *guilt* and *expence* rest upon their *shoulders*: And then they may guesse what the consequence will bee, when their *Purses* are exhausted, and both the other *Parties* [carying the *Kingdome* before them] shall be forced into an unanimous *designe of revenge*, to scourge their *pride*, with such an *alteration* (if not *utter destruction*] as may verifie [perhaps] the *Fagg-end* of the old Propheſie, that YORKE SHALL BEE.

From all which I may summ up this *Conclusion*.

That the true *Interest* of the *City* is to coole by degrees toward a *Presbyterie* (not all at once, lest it be accounted *Levity*,] And in the mean time to stand *neutrall* so farr as not to make a *distinct party*, nor drive any *designe* at *Home* or at *Westminster*, by *hoisting* up *super numerary Votes*, & puling down al others with *Remonstrative* or *Petitionary Out-cries*, but to leave the *Presbyterian cause* to stand or fall, by *Reason* and *sober debate* in *Parliament*, that being the less look't upon in so *turbulent* a time, They may enjoy their *Citty* and *Possessions* without *Envy*, and the shaken Kingdom [they keeping still] may have time to settle, and recover the pristine health and splendor of a *glorious Monarchie*.

*O* Cives, Cives, *quæ vos Dementia cepit*,
——*Tanti non est* Civilia *bella moveri*.

FINIS.